

Grindal Resists the Queen.

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dissent had shown itself, though in furtive fashion, even in the reign of Edward VI. It derived strength from the narrow policy of the official episcopal zealots. "I find," wrote Bishop Parkhurst of Norwich, to Parker, "that rough and severe methods do the least good, and that the contrary has won over divers; and therefore I choose to go this way rather than with others to overrule with vigour and severity." Even Parkhurst, however, was forced by the proclamation of 1573 to act the part of the persecutor and suspend as many as three hundred of his clergy.

Dr Edmund Grindal, who succeeded Parker as Archbishop of Canterbury in 1575, attempted to steer a more moderate course than his vigorous predecessor. He was a mild-tempered man, with a leaning to Calvinism, and encouraged, while regulating, the prophesyings. To these prophesyings the people might be admitted as listeners, but no layman or deprived minister might take part in them, and no speaker was at liberty to attack the doctrine or rites of the Church. So regulated, it is difficult to see how these "exercises" could foster schism and insubordination, but imperious Elizabeth hated and feared public discussion even under strict episcopal supervision, and again ordered her bishops to suppress them and imprison defaulters. This order Grindal refused to obey in a spirited letter to the queen, which does him infinite honour. He defended preaching in preference to the mere reading of the prescribed homilies as "the ordinary means of salvation/' whereby also men were taught their duty to God and the queen. "If your majesty comes to the city of London never so often, what gratulation, what joy, what concourse of people is there to be seen. . . . Yea, what acclamations and prayers to God for your long life, and other manifest significations of inward and unfeigned love, . . . joined with the most humble and hearty obedience, are there to be heard. Whereof cometh this, madam, but of the continual preaching of God's word in that city, whereby that people hath been plentifully instructed in their duty towards God and your majesty? On the contrary, what bred the rebellion in the north (glancing at the late rising of the popish lords)? Was it not papistry and ignorance of God's word, through want of often preaching? And in the time of that rebellion were not all men of all estates